

the hand, nor of the hand against the head ; so there would be no feelings of distrust and envy. How could there be rivalries, how could there be distrust or envy, when each, in being contented with the divine arrangements, would of course be satisfied with that position which those arrangements had assigned him. The fact of the divine choice, especially when taken in connection with the imperfections of human wisdom, would far more than counterbalance all incidental evils ; so much so, that want and suffering, attended with God's choice and favor, would be regarded as infinitely preferable to riches and pleasure without them.

3. The cessation of personal and social rivalries would involve that of nations. Or at least the same divine law, which operated to secure the one, would not fail to bring about the other. Persons and neighborhoods would be at peace. Nations would be at peace also. There is a locality, a rank, a duty of nations, as well as of individuals. If each would take the position, and fulfil the duty which the Law of Providence indicates to them, national rivalries would cease, because the occasions of such rivalries would no longer exist ; and the God of the individual man, and of the domestic hearth, and of social institutions and unions, would be the God of empires. The Law of Providence, harmonizing the relations of states, as it does those of individuals and small communities, would constitute a family of nations, and war would be known no longer.

4. On the other hand, there cannot be discordance between man's moral nature and God's providence, without great contention and disorder in the world. And in point of fact, the world is in the greatest confusion and strife, because the ordainment of God is not corresponded to by the wishes of the creature. Every one has his choice. To be a merchant, a prince, a commander of armies, a man of pleasure, a man of science, a mechanic, a farmer, a soldier, a teacher of youth, — such are some of the preferences they evince. All wish to decide for themselves ; all estimate the good or the evil on the small scale of their own personality and interests ; all have their choice. Who among them, in the mournful degeneracy of our fallen race, wishes to follow or thinks beforehand of following, *the choice of Providence*.

The world is a map of situations, inscribed with lines of demarcation, diversified every where with discriminative colors, which indi-

cate opportunity, adaptation, want, fulfilment, duty. In one place the poor are to be aided ; in another place the ignorant are to be instructed ; in another the sick are to be consoled and watched over. In one place is the demarcation of endurance ; in another is the arena of action ; in another is the platform of authority and eloquence. But who, in beholding any one of these various demarcations and the duties it suggests, goes to God and asks : — Am I the man whom eternal wisdom has selected for this mission ? Resigning my own will, I lay myself upon the altar of sacrifice, — not to be what I might choose to be, but to be what God may choose to have me to be. Send me if thou wilt ; — but let me not go, nor have a thought of going, without thine own authority.

5. There are exceptions, it is true, but not enough to reverse, or to modify essentially the assertion, that man is at war with Providence. “All seek their own,” says the apostle, “not the things which are of Jesus Christ’s.” In this state of things it is obviously impossible that there should be peace or happiness. Man, in being by his selfishness antagonistical to God and God’s arrangements, is necessarily antagonistical to his neighbor. Place is at war with place, and feeling with feeling. On every side are the outcries of passion, the conflicts of interest, and the crush of broken hearts.

6. Shall it always be so ? The remedy, and the only remedy, is an adherence to the Law of Providence. Renounce man’s wisdom, and seek that of God. Subject the human to the Divine. Harmonize the imperfect thoughts and purposes of the creature with the wisdom of the eternal will. Let the clamors of nature cease, that the still small voice of the Godhead may speak in the soul. Go where God may lead thee.

When this shall be the general disposition, when all shall cease to seek their own, and shall begin to seek the things which are Christ’s, then will the Law of Providence universally take effect, and God will reign among men.

“See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden’s first bloom !”

No pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labor, which we owe to the souls committed to our care.

For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 8.

AFFLICTION.

How should a christian meet affliction? Shall he give way to immoderate grief, and suffer himself to dwell continually on every aggravating circumstance connected with it, and turn away from all that is alleviating and consoling? This is the way the children of the world mourn, but it is not the way for the christian. If the tears *will* flow, let it be "in a gentle measure;" let it be a subdued and submissive grief.

But is this enough? No, there should be something more than a sullen submission to a superior power. Submission to the will of God, does not express all that a christian should feel under affliction; there should be a *cheerful acquiescence* — a *satisfaction* in seeing the will of God done. A faithful servant may submit to the will of his master, because he supposes it is his duty to do so, and further, supposes his master will do right; but his feelings are not like those of an affectionate child, who desires, above all things, to see his father's plan carried out, who takes delight in witnessing its developement, and is quite willing that, in order to make way for it, his own little schemes should be overturned. He has looked into his father's plan, and though he cannot understand all its bearings, and has no adequate idea of its final results, he sees enough to satisfy him that it is good, and that nothing can be so desirable as to have it fully accomplished. Moreover, he loves his father so well, and has such confidence in his wisdom and goodness, that he would wish him to fulfil all his designs, even if he did not know anything about them.

But even this does not fully express all that a christian should feel in affliction. It is important that he should rightly understand *what God is doing for him*. If he does, he will be grateful for affliction. He will see in it *an answer to his prayers for sanctification*; and he will be anxious to co-operate with God, in making them in the highest degree serviceable to his spiritual interests. This is one of God's sweet and gentle ways of comforting his people, which the world

knows not of. He leads their thoughts away from their sorrows, to the consideration of the effect they are intended to produce.

The christian who feels right, desires, above everything, to be filled with the Spirit. But he is sensible this cannot be till he is emptied of self; therefore, his first work is to crucify self, in its various forms of life. Perhaps he begins by attempting to regulate the appetite for food. The mastery is not obtained here quite so easily as he expected. One who has, all his lifetime, been in the habit of "feeding himself without fear" — eating what he chose, and as much as he chose — thinking it too small a matter to bring his religion to bear upon, will, perhaps, after his attention is religiously turned to the subject, often find himself eating more than is beneficial to his system, mental or physical, and indulging in luxuries which are unfavorable to health of body and spirituality of mind. Each instance of this kind, is a triumph of the animal over the intellectual and spiritual part of his nature, and diminishes his strength in the christian conflict. This has been well understood by the most eminent saints in all ages and churches; hence the practice of fasting, which is found useful, among other reasons, because it gives, for the time, a victory of the soul over the body. Perhaps the christian finds himself making little or no progress in the subjection of his appetite; but while he is regretting this want of self-control, sickness comes upon him, and then he is compelled to take only simple and wholesome food, and that sparingly. Now he may very properly view this affliction as sent, among other reasons, to aid him in this warfare against the flesh.

Next, perhaps, he undertakes to subdue and regulate his *propensities*; for instance, the desire of human praise. He prays, resolves, watches, yet finds himself often foiled. It is so natural to love praise, that, as long as he has anything which commands praise, he is very likely to seek it. God looks on with great tenderness, while the unequal contest is going forward, and at length sees it necessary to come to his help. How does he do this? By taking those things which ministered to vanity out of the way. Was it beauty of person that proved a snare? God mars that beauty. Was it wealth? He lets it take wings. Was it intellect, knowledge, talents, or eloquence, that commanded the dangerous applause? God "weakens his strength in the way," so that he can no longer use those brilliant gifts. How

important it is, that the child of God should understand what his heavenly Father is doing, and, instead of wasting tears over his disappointments, go diligently to work, to make the most of them !

In the next place, the christian undertakes to regulate his *affections*. He remembers the injunction, "Little children, keep yourselves from idols ;" and he would obey it ; he wishes God to have the first place in his heart ; more than this, he wishes to love God with all his heart, and to love his dearest earthly friends only in and for God. But those precious ones occupy his thoughts, engage his affections, and so engross him, that there seems very little prospect of his being "filled with all the fulness of God." How can God enter this pre-occupied heart ? There is but one way ; it must first be emptied. If the christian will not prepare the way of the Lord, the Lord will prepare his own way — perhaps by removing these idols.

And now, behold the poor christian in a fair way to be made rich — in a fair way to be delivered, as he has been desiring, from selfishness in all its forms — having been deprived of those things which were ministering to its life. The inward crucifixion is not yet effected, but it will now be comparatively easy.

"Stripped, wounded, beaten nigh to death,"

what shall hinder him from taking refuge at once in the bosom of Infinite Love ? There is one thing that may hinder him, and that is, if, instead of perceiving what God is doing for him, he lets his mind dwell only upon his afflictions, and thinks he acts the part of a good christian, if he submits with a tolerable degree of resignation, dwells on the consolations of the bible, and spends all his intellectual and religious force in just trying to bear his griefs. Perhaps his friends will say that his afflictions have had the right effect, inasmuch as they have rendered him dead to the world. But being dead to the world, is not being alive unto God ; it is only a preparatory step towards it.

Let us then accustom ourselves to look upon affliction as the way in which God begins to answer our prayers for sanctification ; and then we shall not be surprised, as if some strange thing had happened to us. As one earthly pleasure after another is taken away, we shall say : "Ah, well, so much the better — one weight less — God means to have all my heart — and he shall !" It has been well remarked, that, "when we pray for sanctification, we should ask for strength to bear the answers to our prayers !"

There is another view of affliction, which may be taken. You commenced the christian life by consecrating yourself and all you had to God. In this consecration were included the powers of the mind, the heart, and the body; time, talents, property, influence, friends, and everything you could call your own. Did God accept you? Your answer will perhaps be, "God has promised to accept all who sincerely give themselves to him; consequently, I should have no doubt of my acceptance, if I were sure my consecration was complete; but my heart is so deceitful that I don't know what to think about it; it is a point I long to have settled."

Suppose, then, God should help you to settle it, by actually *taking* one of the things, which you profess to have *given* him — your health, for instance. In consecrating your body a living sacrifice, you promised two things; first, to use all its powers exclusively for God; second, to hold yourself in readiness to give them up whenever he should call for them. Now those powers are crippled by disease; the Lord is taking you at your word, and thus affording you a *test* by which to settle the point you was anxious about; viz., whether the dedication had been complete. The grace of God triumphs, and you are enabled to say, "It is well!" But after your health is restored, your doubts return; you cannot glorify God by expressing the full assurance of hope, because you fear that your consecration is deficient in some other respect. Again he comes to your aid, and affords you another *test*, by taking away your property. Here, too, grace gives the victory; you are enabled to pass through this ordeal unharmed, and spiritual comforts are found to increase, pretty much in the ratio that earthly pleasures decrease.

Recovering somewhat from this shock, you praise God for the gracious support he has given, but yet are not quite prepared to say that you are wholly the Lord's. And why? Because you feel that it will not do to say so, unless the consecration you make to him be without reserve. There are objects of affection, so very dear to you, that you fear they are occupying a wrong position in your heart. Now if you wish to know how it is, and are as earnest as you ought to be about it, when God comes and takes away one of these beloved objects, you will understand at once what it means, and, if your consecration be entire, you will readily yield to this test, and bless the Lord for it — fervently entreating, that his Spirit may now fill the

heart which his providence has emptied. But if this prompt submission be not found, then have you equal cause to bless the Lord for bringing you to this test, that you may now make a new consecration, and put the friends which remain to you, in their true position.

We see, then, that if a christian be in earnest on the subject of holiness, if coming into a perfect and permanent union with God be the one great object of his desire, towards which he is bending all the best energies of his soul — feeling as Paul did when he said, “I count all things but loss that I may win Christ, and be found in him” — he will consider afflictions as the most valuable auxiliaries in this work, and will heartily welcome them as such. When he falls into divers temptations, (trials,) though by no means rendered insensible to suffering, still, he will count it all joy, knowing that the trying of his faith in this way, is much more precious than that of gold.

A silent submission to the will of God, then, does not express all that a christian should feel, under the pressure of affliction. Let us rather inquire wherefore the Lord contendeth with us. While we are studying how we shall derive all the benefit from the sorrow which it was designed to give, the tears will forget to flow.

S. J.

NO. 9.

TEMPTATIONS.—SERIES CONCLUDED.

We have seen that the circumstances of life, one and all, are designed and adapted to promote our spiritual progress. Those that seem most unfavorable, are, when rightly received, harmless; and not only harmless, but salutary.

But we have an enemy, “who goeth about, like a roaring lion, seeking whom he may devour.” The battle of life is not with *circumstances*, but with *Satan*. Here is our great source of trouble; we have a sleepless foe, who is permitted to attack all the children of God, from the weakest to the strongest. The depraved tendencies of the heart give him a fearful advantage over us. His temptations are indeed manifold, and we are often in heaviness on account of them. He seems to be always watching his opportunity to beguile, and when he does not succeed in that, to harass the child of God. He loves to worry those whom he cannot devour.

Is the Christian a sufferer from *feeble health*? Satan will avail himself of this bodily weakness, to tempt him to sloth, and to an unnecessary self indulgence, or to a repining and unsubmitive spirit; and he will do his utmost to make the langour of the body spread itself through the soul, depressing faith, love, zeal, energy, courage and hope. Where the nervous system is irritable, he will send the irritation into the temper, and excite the Christian to impatience and ill humor; and then, perhaps, prevent his penitence by whispering to him, "It is only nervousness!" If he fails of his object here — he will take another turn, and persuade the invalid that his langour of body is a sinful stupidity, and that prostration of the nervous system which renders him incapable of emotion, is want of love and zeal. What will become of the poor, feeble christian — too weak to fight — unless he can take refuge in some such assurance as this; "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Yes, the name of the Lord Jesus Christ — *the Lord our righteousness* — is a strong tower, into which Satan cannot follow us!

Is the child of God possessed of *warm affections*, which bind him strongly to his family and friends? The adversary will take advantage of this, and insensibly lead him into loving the creature separately from the Creator. He who tempted the Savior to fall down and worship him, is willing we should worship anything else but God. He is well pleased when he can persuade us to make idols of those we love.

Do *cares and labors* devolve upon us? Then comes our busy adversary, and, with malicious ingenuity, entangles our feet in the net, intent on throwing us down. Our only security lies in adopting David's practice. "Mine eyes," he says, are ever toward the Lord; he shall pluck my feet out of the net." Observe, his eyes are not on the *net*, but on the Lord.

Are we blessed with *prosperity*? Satan will do his utmost to make it harden us, or lift us up, or turn our thoughts away from God and heaven. His wiles here are well understood by all — except the subjects of them. Lord, bless our blessings, and thus defeat his designs!

Are we, in the providence of God, thrown much into *society*, and compelled continually to mingle with the world? We are then in Satan's own dominion. He will not fail to let us know that he is

prince of this world. His servants will do his bidding ; often, too, without intending it, and without our being aware of it, they will be exerting over us a pernicious influence. When Satan can prevail on us to adopt their customs, fall in with their ideas, court their smile, and fear their frown, he has gained his point — we are his, to all intents and purposes. As to our being members of the church, he has no objections at all ; indeed, he had rather we would be — we can serve him more effectually there. What is to protect the saint who is *in* the world, from thus becoming *of* it ? Let him throw himself upon these gracious words of our Lord : “ Be of good cheer, I have overcome the world ! ”

In short, though God designs everything for good, Satan intends to convert everything into evil. Then, perhaps, you will say, “ There is, after all, one exception to Paul’s assertion, that all things are yours — Satan is not yours.” If he is not ours yet, we have the assurance that he shall shortly be bruised under our feet. The great Captain of our salvation has broken his dominion. He cannot hurt us now, without our own consent. “ He may *tempt* us against our will, but he can never *make us sin*, against our will.” And we have this gracious assurance ; “ God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape.”

Besides, temptations are not without their use. They drive the Christian to the word, and make him lay hold on the promises with a stronger grasp. He meets the tempter as his divine Master did, with, “ It is written ; ” and every time he resists a temptation in this way, it becomes easier to resist again. Thus is his faith invigorated. As the strong oak grows stronger, by battling with the storms, so the holy soul grows stronger, by contending successfully with temptation. The command of scripture is, “ Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one ; and take the helmet of salvation, and the sword of the Spirit.” Thus equipped, the Christian soldier is prepared for foes ; but if he never had any fighting to do, his armour would grow rusty for want of use.

These conflicts teach him how weak he is in himself — how strong in the Lord ; every thing is useful which goes to diminish our confidence in ourselves, and increase our confidence in God. Meanwhile, our gracious Lord is not an indifferent spectator of the sufferings of his people from this source. He is “ touched with the feeling of our infirmities, having been tempted in all points like as we are.” Let the thought of his sympathy comfort us.

It is important that we should learn to discriminate between temptation and sin. Christians endure a great deal of unnecessary suffering, in consequence of not making this discrimination. They should remember, that sin does not consist in having wrong thoughts thrown into the mind, but in *entertaining* them. If they are promptly rejected, no guilt is contracted. The effect of mistaking temptation for actual sin, is to weaken our faith and to dishearten us in our efforts after a life of entire conformity to the divine law. If we are brought into condemnation whenever a temptation is presented, we shall be in trouble all the time, and must be strangers to that “ perfect peace ” which is promised to him “ whose mind is stayed on God.”

There is a class of conscientious Christians, who are continually brooding over “ in-dwelling sin ; ” and many an hour is spent in confessing their inbred corruptions, when it could be employed more profitably to themselves, and more to the glory of God, in dwelling on those “ exceeding great and precious promises, by which they might be made partakers of the divine nature, and escape the corruption that is in the world through lust.” But what do they mean by “ in-dwelling sin ? ” They probably mean, a natural tendency to do wrong. Now, if this tendency is held in check by the gracious influences of the Holy Spirit, so that it does not break out into action, while it may be, and ought to be, a cause of shame, sorrow and humiliation, that there is such a tendency within, and of fear and trembling too, lest, in an unguarded moment, it should break out ; still, so long as the grace of God triumphs, and the individual is not conscious of allowing any unholy feelings, grateful acknowledgements to God, and expression of confidence in him, are more appropriate, and much more salutary in their effect upon himself and others, than those universal confessions, and wholesale expressions of guilt, which are so continually on the lips of many good people. We hear the same

individuals making the same confessions about "sins of omission and commission, of thought, word and deed," day after day, and year after year. It is difficult to avoid the conclusion, that, either they do not mean exactly what they say, or that their confessions are not attended with any faith in God's promises of help. Christians, too generally, make confession in a desponding tone, with a feeling that the *repetition* of those sins is *inevitable*.

The young convert is usually full of self-confidence; but after repeated falls, he becomes sensible of his weakness, and begins to put less faith in his good resolutions; till, at length, he feels like giving them up altogether — because, he says, he is so sure to break them! It not unfrequently is the case, that he loses confidence in himself, without having gained confidence in God. This is a most uncomfortable place for a Christian to be in; he will never be able to do much, or enjoy much, till he scrambles out of this "Slough of Despond," — taking care to get out on *the right side*. It is to be feared, that great numbers of those who set out to go on a pilgrimage, fall into this slough, and spend most of their lives in it. They live in a state which varies little, if at all, from that of a sinner under conviction.

Child of God, do you *really wish* to overcome *every* temptation? Your Father wishes to have you, and offers to help you. "The Lord knoweth how to deliver the godly out of temptation," — if you will only trust him to do it. "This is the victory that overcometh the world, even our faith." "In all these things we are more than conquerors, through him who hath loved us" — and loves us still! "Thanks be to God, who always causeth us to triumph." So long as you *earnestly desire* to be helped, and continue to *believe that he can and will help you*, just so long you will find that he actually *does* help you. You will go on from one victory to another, till faith becomes habitually and completely triumphant. You will go from strength to strength, until you reach that blessed world where the tempter can never come. As you grow stronger, you will probably have severer attacks from the enemy; but, be his fiery darts ever so numerous, and ever so fiery, the shield of faith shall quench them all.

Take courage, then, Christian, and press onward in the way of holiness. You have every thing to help you. Much as you desire to be holy, God desires it still more, and has arranged every thing

in *creation, providence and grace*, to promote this very end. Only co-operate with him, fall in with his designs, and all will be well. Ask, and you shall receive grace at *this present moment*, to rise above all the depressing influences of *present circumstances*; and not only rise above them, but make them turn to your account. Only believe, heartily, the assurance of God, that all things are *now* working together for good *to you*, and then your asking will be attended with the blessed consciousness of actually receiving. Believe fully, that the indwelling Spirit can keep you from being injured by any unfavorable influences, and that so long as you earnestly desire it, and are looking to him for it, *and expecting it*, he will keep you. It must be so; for if you desire it, and God desires it, there is nothing to hinder. "This is the will of God, even your sanctification." "If God be for us, who can be against us?" "And who is he that will harm you, if ye be followers of that which is good?" "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." "He that spared not his own Son, but delivered him up for us all, how shall he not with him *freely give us all things*?" "And God is able to make *all grace* abound towards you; that ye, *always* having *all sufficiency in all things*, may abound to every good work."

We have seen that "things present" are designed, not to fetter the soul, but to give it wings, and make its course

"Onward and upward, and true to the line."

But the great help of all, and that which gives efficiency to all the rest, is the Holy Spirit. In the blessed assurance of the indwelling of the Spirit, we seem to have a security for holiness and happiness. God ever present—ever within us! What may we not expect? "Doth God in very deed dwell with man?" Yes; and "we have only to recollect the wonderful fact, to take full comfort of it." What courage it gives us! What energy! What happiness! Supposing all things were *against* us, would not this glorious fact be enough to insure a complete triumph? Suppose every promise were blotted out of the Bible, the consciousness of the indwelling of the Spirit, would be a security for everything that Divine Love has promised.

To those Christians who complain of their "unfavorable circumstances," Paul would reply, "What! know ye not that ye are the temples of the Holy Ghost?" What more can we want, than to realise constantly, this delightful, this amazing fact? Let us continually yield a prompt, affectionate, and unquestioning obedience to all the suggestions of the inward voice. Here is safety—here is holiness.

Seeing these things are so, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Let us press forward in the divine life confidentially—joyfully—determined to be pleased with everything, because God sends it, and determined to fall in with his design of making every thing a help to us. *Unless we do this, every thing will be a hindrance.*

S. J.

For the Guide to Holiness.

DEAR BRO. KING:—How truly do God's chosen ones, in all denominations, breathe one spirit! I send you another gem for the Guide.

E. M. B.

SUBMISSION.

BY BISHOP KEN.

Like thy blest self, Lord, teach me to submit
To all my heavenly Father shall see fit:
To yield the full subjection of a son,
Pray, "Father, not my will, but thine, be done!"
He ever lives unviolenced by ill,
Who, to his God devoted, *has no will.*
Since thou my Father art, O God, I right
Claim in thy boundless wisdom, goodness, might;
Thy wisdom will my soul in doubts direct—
Thy might will in calamities protect—
Thy goodness ne'er will causelessly afflict;—
With all the three I'll keep a union strict;
They 'll me proportion what for me is best,
In their disposal I'll entirely rest.
I unto thee refund my borrowed mind,
To centre in thee by a will resigned.

For the Guide to Holiness.

JOURNEYINGS TO MOUNT ZION.

"I will make mention of his loving kindness, according to all he hath bestowed upon me," — *Psalmist*.

ECONOMY OF OUR SALVATION.

Feb. 2. — GOD'S gifts are not partial. "He upbraideth none." All that ask believingly of God, receive. He turneth none empty away who knock at mercy's door. Mercy is free, salvation is full and perfect, and eternal life is now offered to every creature on gospel terms. O, the divine fulness of the blessings of the gospel of peace! How many! ah, how many believers in Christ rest short of that fulness, through the power of unbelief! A full ransom has been paid, and a healing fountain is now continually opened for sin and all uncleanness; yet how strange the children of God do not accept of the terms of complete heirship with Christ! Faith, I find, can make us abundantly free from the law of sin and death. And through this delightful medium, we are brought into the full liberty of the children of God, and made "partakers of the divine nature."

BLESSEDNESS OF RELIGION.

Feb. 5. — How blessed do we feel the influences of religion upon our hearts! Religion is an overflowing fountain. It is filled with the purifying and healing waters of salvation. A thousand sweetly murmuring streams proceed from this fountain, and meander along through the groves and fields of heavenly grace on earth, till we are permitted to trace their source up to "the green pastures and still waters" of the better land. Here is the river of life, clear as crystal, proceeding from the throne of God. Here emanate the balmy waters of life, and flow back from the fountains of paradise to cheer and bless the souls of men. Religion is a purling, healing, joyous fountain of life and blessedness. It is a Bethesda indeed!

THERE IS VICTORY IN DYING WELL.

Feb. 9. — This evening, another member of the family entered into the rest of heaven. She has escaped from earth, and now doubtless dwells safe in the promised land. This makes the third

member of the family circle called one after another, in a few brief periods, to the Spirit world. Thus

“Friend after friend departs ;—
Who has not lost a friend ?”

Time is ever on the wing — our days are passing away, and we are sailing swiftly down life’s rapid river to our eternity. But what matters it, if we are Christians indeed, how soon we are called upon to exchange worlds ? Then with our departing friends we can say, “to die is gain” — “all is well” — “Christ is mine” — “heaven is my home.” But they have gone to their rest and their reward. “Blessed are the dead who die in the Lord.” Look, for a moment, at the scene of the dying Christian ! His chamber is often made the gate to paradise — “quite in the verge of heaven !”

“O, who can gaze with heedless sight,
On scenes so fair as this ?
Who but exclaims — ‘thus let *me* die,
And be my end like his !’”

GRATITUDE FOR PAST MERCIES.

Feb. 16. — Sabbath morning. I feel, in view of the mercy, goodness, and loving-kindness of God, from my early childhood up to this auspicious Sabbath morning, overwhelmed with gratitude, and love and praise. How hath heaven crowned my life with tender mercies and compassion ! I feel that

“My days of grace shall ne’er be past,
While time and thought and being last,
Or immortality endures.”

“O that the people would praise the Lord for his goodness and for his wonderful works to the children of men !”

ACKNOWLEDGMENT OF DIVINE FAVOR.

Feb. 25. — The Lord hath done great things for me, whereof I am glad. I rejoice exceedingly this morning, that “Christ is made unto us righteousness, sanctification, and redemption.” Through him we have abundant redemption, even the forgiveness of all our sins. We wish not worldly grandeur, nor emolument ; but the desire and language of our heart this morning, is,

“Only Jesus will I know,
And Jesus crucified.”

PUBLIC CONFESSION.

March 2. — This morning, for the first time, professed the goodness of God in his sanctifying grace in the class-room. Was blessed in so doing. My *evidence* brightens as I speak of God's gracious dealings to me, and I now doubt not in the least of this precious work performed in my heart — of being sanctified freely by his grace. For "his Spirit beareth witness with our spirit that we are born of God." We now have a peace and an assurance, till recently unknown and unfelt. God seems to pervade and fill all the powers of the soul! There are heights and depths in love divine, to which we have long remained a stranger. My peace now flows as a river, and abounds still more and more. O the depths both of the wisdom and the grace of God!

"Rivers of life divine,
From thee their fountain flow;
And all who know that love of thine,
The joy of angels know."

JOY IN GOD'S ORDINANCES.

March 9. — This is the third quarterly visitation of U. for the present conference year. And a precious season it is! Spake this morning in Love Feast, and testified openly my experience in the work of sanctification or perfect love. Feel again, this morning, faith's increase and love's resistless power, and my evidence of divine acceptance brightens still more and more as I acknowledge God's goodness and favor towards me. This afternoon, attended sacrament. Was much comforted and blessed in this sacred ordinance. Felt that God in his grace by the Spirit, so pervaded my heart as to bring all my affections into sweet obedience to his will. O may

"We into nothing fall, and rise
Renew'd in all the life of God."

THE JOY OF OTHERS, OUR JOY.

March 16. — This Sabbath morning felt much joy and satisfaction in seeing young soldiers starting for Mount Zion. O how it revives and cheers me to see poor sinners coming back to God! Next to my own salvation, is the salvation of my fellow men. "I say unto you, there is joy among the angels in heaven over one sin-

ner that repenteth." And why should not the children of God on earth rejoice when children of wrath become children of God and heirs of Christ?

"O that the world might taste and see
The riches of his grace;
The love that compassed me,
Would all mankind embrace!"

TEMPTATION AND DELIVERANCE.

This morning, again testified plainly and unreservedly of the fullness of God's grace in my own individual experience. I do feel his blood "sufficient to atone," and to "cleanse from all unrighteousness." I had not left the class-room till greatly tempted of the devil. The contest was severe, but the snare was soon broken and my soul escaped. Was tempted to distrust God's goodness, and that he had not conferred upon me the blessing of sanctification. But feel the evidence is too constant and satisfactory to doubt. I will not, I cannot doubt. Let us be strong in the faith, giving glory to God.

"O be not faithless, but believe
In him who died for you."

TRIAL OF FAITH.

March 23. — The past week has been one of trial. Had to live entirely by faith. I cannot walk in my heavenly journey but very little by sight. But amid outward afflictions and temptations, I still feel Christ within. "The trial of our faith," we are assured, "is precious." For when tried, we shall come forth as gold seven times tried in the furnace. Let us therefore "hold fast the beginning of our confidence firm unto the end," and flee to the strong for strength in the day of trouble. For Christ, our great Redeemer, will be our refuge from the tempest, our shield and defence in the day of battle, and "as the shadow of a great rock in a weary land."

"His call we obey, like Abrah'm of old;
We know not the way, but *faith* makes us bold;
For though we are strangers, we have a sure guide,
And trust in all dangers the Lord will provide."

SPIRITUAL COMFORT.

April 6. — This week has been one of unusual comfort and great peace. Though I have been tempted by the enemy of all souls,

yet the Lord hath graciously kept me by his Almighty arm. His grace into our souls he pours! He is mighty in the day of battle and in the hour of temptation, "and knoweth all them that trust in him." "He knoweth how to deliver the godly out of temptation." How great are the joys of them that believe! How swiftly can we run in the way of his commandments, when his enlightening and comforting beams shine upon our pathway! How *high* and *deep* and abiding are the joys of the believer!

"Quick as his thoughts, his joys come on,
But fly not half so swift away;
His soul is ever bright as noon,
And calm as summer evenings be!"

I. N. K.

For the Guide to Holiness.

ENTIRE CONSECRATION.

If men of earth, for earth's renown,
Are willing long to wait or toil,
Nor shrink to lay existence down
Upon the war-field's bloody soil; —

If there is nought they'll not endure,
If there is nought they will not dare,
To make their hopes, their purpose sure,
Their wealth to gain, their wreath to wear; —

Oh, say, shall we, who bear a name
That intimates our heavenly birth,
Behold our efforts put to shame,
When placed beside the zeal of earth?

'Tis Jesus calls. For his dear sake,
If they their all for earth have given,
Oh, let us haste his cross to take,
And give our hearts, our all for heaven.

U.

If we expect to live with Christ in heaven, we must live to him on earth.

For the Guide to Holiness.

CHRISTIAN HOLINESS.

THE Doctrine of Christian Holiness has suffered much persecution, both from the enemies and friends of the cross of Christ. As it is the life and soul of religion — the very embodiment of Christianity; we might well suppose that the most dangerous shafts of the adversary would be aimed for its destruction. The sequel of its history, since its revival by Wesley and his coadjutors, is a melancholy proof of the truth of the supposition; but notwithstanding every effort which has been put forth by the avowed enemies of the truth, combined with the most strenuous opposition from honest, but misguided friends, it has nobly sustained its position — passed the fiery ordeal — and from every trial has come forth, not only unscathed, but clothed in a more resplendent garb, and shining with increasing lustre. Such has been its progress till the present time, and now, few, comparatively, dare openly deny its truth. But though the clamor of opprobrious assault, has, in a measure, died away; yet one obstacle still impedes its course, and will ever be an effectual preventive of its final triumph, until removed by the devoted and persevering efforts of all professing Christians. I allude to the deleterious influence of that by far too numerous class, whose *understandings* are enlightened and convinced of the truth of the doctrine, but whose *wills* are resting in a sleep too deep to be aroused by any voice but his who “wakes the dead.” Those who have felt this influence — chilling like the autumnal blast the very fountain of their warm-gushing sympathies, when, moved by the strong impulse of the knowledge of the possession of this soul-inspiring blessing, they wish to proclaim to all, its “unsearchable riches,” and invite them to a participation in its delights — need not to be told of the wound which it inflicts upon the cause of God. Their moral powers seem to have found a fatal resting place in the lap of spiritual sloth. Present the subject to them in its most attractive form — portray before them all the blessedness of its attainment, and the danger of its neglect — but it falls like the dying reverberations of the mountain echo, and produces no response in their hearts. A Boanerges may thunder in their ears the requirements of the Law, but the word, like the rebounding ball,

leaves not its impress there. A son of Consolation, with glowing zeal and heavenly ardor — may fan forth the feelings of his heart, in the melting streams of Calvary — but as well attempt to melt the frigid iceberg in the feeble rays of the flickering taper — for, though an impression may be made for the moment — 'tis transient as the morning dew. We need a moral earthquake — one which shall stir up this rubbish of apathy — worldly-mindedness — cold hearted, indifference and stupidity, and send it forth by the daily eruptions of the volcano of self-sacrifice, till a spiritual atmosphere shall be filled with the right eyes and right hands of returning Jonahs.

I shall now propose a few plain questions, and give the answers in a future number, hoping, meantime, that far better ones may appear in the *conduct* of the wavering, who may prayerfully consider them, and act according to the dictates of an enlightened judgment. But permit me to preface them, by first remarking, that Holiness is the LEGITIMATE RESULT of the *attainment of the object* of the incarnation of Deity. In other words — It is the *lawful and necessary* result of the attainment of *the object* of the sacrificial death of Christ. I admit this is strong language, but it is the only rational and scriptural view I can take of the subject. We believe that man, in his primeval state, was holy; that he was the image of his Maker. Sin came — man fell — then was the promise of the Saviour. But why that Saviour? *It was to reinstate man in the image and likeness of his God!* The design, was the total destruction of indwelling sin! For, can man be the spiritual image of God, when that spirit bears the stains of sin? That the object was the entire annihilation of voluntary transgression, is evident. God is a perfect being, and as such, can do nothing imperfect. Salvation is from him — consequently, it is a perfect salvation. Salvation is perfect, when it accomplishes the object for which it was instituted. “For *this purpose*, the Son of God was manifested, that he might destroy the works of the Devil,”

1 John, 3 : 8.

This, then, is sufficient proof to establish the foregoing proposition. I now pass to

Question 1st. Has God commanded us to be holy?

2d. Has he promised us the *requisite grace*?

3d. Is it conditional?

4th. Are the conditions made known to us; if so, what are they?

5th. If we comply with them as far *as we are able*, does it not necessarily follow, (if God is true,) that we are *accepted?

6th. May we, in *all cases*, *know* whether we have thus complied?

7th. If we have the consciousness of compliance, is not that consciousness, in itself, an evidence of acceptance?

8th. After having fulfilled the conditions, are we to walk by *sight*, or by *faith*?

9th. Is it walking by *faith* to *doubt* our acceptance, after our compliance with the necessary conditions?

Lastly; When is the *most appropriate time* for the accomplishment of this work?

(TO BE CONTINUED.)

*I use this word to distinguish that point in Christian experience, when the work is, in reality, wrought in the heart, but the individual has not the direct witness of the Spirit to that effect.

From the Southern Christian Advocate.

CHRISTIAN PERFECTION—EXPERIENCE OF BELIEVERS.

THE experience of Christians may be adduced as collateral testimony on this subject. The regenerated know that they have peace with the Most High, for "the Spirit itself beareth witness with their spirits, that they are children of God." And at the same time they feel, to their own sorrow, that there are among them, at least in some degree, "envying, strife and division;" unholy tempers, passions, appetites, affections, and desires. Their conscience condemns them for these things. The Holy Bible condemns them. The Church herself condemns them. And even the world condemns them, because they do not live up to the holy standard of Christianity. And that they cannot be saved without this purity of heart is farther evident from the fact, that just before their death, they "usually pass through a series of painful and agonizing regrets, with regard to the past, and the most distressing misgivings with regard to their future and final state; and are brought at length to a full surrender of themselves to God, and are filled with perfect love. And many of them testify to the truth of the doctrine we are advocating.

Bishop Hedding says, "But what would be the fate of a soul born of the Spirit, but not fully sanctified, called to die in that state? *If he be not backslidden*, he would go to heaven. Not that he is now fit for heaven, but Christ would fit him, should he call him out of the world. Before his departure, Christ would either accept his weak faith, or give him a degree of faith equal to his wants, and thus save his soul. This view is supported by the numerous promises in Scripture, of eternal salvation to all who die the children of God. Those promises to such as *persevere* and *remain* the children of God, include all the work of grace necessary to fit them for heaven. But these views furnish no excuse for us to neglect seeking full sanctification *now*." If we defer seeking it until near, or at death, merely because it may then be obtained, we thereby impose on the goodness, mercy, and long-suffering of our heavenly Father, and lay the foundation of a lukewarm state of religion.

We have testimony on record, that there have been entirely holy saints in former ages. Take an example of recent date: "In the year 1763, between three and four hundred, in the city of London, professed to be in perfect love." Surely they were not all, nor even most of them, mistaken. Let us refer to Messrs. Fletcher, Bramwell, Carvosso, Mrs. Rogers, Mrs. Fletcher, Lady Maxwell, and a host of others who lived and died in the faith. All these explicitly declare that they received a distinct witness of this second blessing; that while in a justified state, they felt the workings of inward corruption; they sought by prayer and faith for deliverance, and obtained a clear and satisfactory evidence of entire sanctification; so that they "reckoned themselves dead indeed unto sin, and alive unto God through Jesus Christ." They now had the witness of perfect love, distinct from the witness of pardon which was communicated on their justification. And there are many at this time, living in the enjoyment of Christian perfection, who testify by their own experience that this doctrine is true. And the Scripture abounds with examples and testimony on this point, some of which we have noticed, and we may add, that of this character were all those who were filled with faith and the Holy Ghost; those to whom the apostle says, "Let as many of us as be *perfect*, be thus minded;" and finally, all those of whom St. John says, "As Christ is, so are we in this world."

D. K.

CALVARY.

BY MRS. SOUTHEY.

Down from the willow bough,
My slumbering harp I'll take,
And bid its silent strings
To heavenly themes awake :
Peaceful let its breathings be,
Soft and soothing harmony.

Love, LOVE DIVINE, I sing ;
O, for a seraph's lyre,
Bathed in Siloa's stream,
And touched with living fire ;
Lofty, pure, the strain should be,
When I sing of Calvary.

Love, *Love*, on earth appears !
The wretched throng his way ;
He beareth all their griefs,
And wipes their tears away :
Soft and sweet the strains should be,
Saviour, when I sing of thee.

He saw me as I passed,
In hopeless sorrow lie,
Condemned and doomed to death,
And no salvation nigh :
Long and loud the strain should be,
When I sing his love to me.

"I die for thee," he said —
Behold the cross arise !
And lo ! He bows his head —
He bows his head and dies !
Soft, my harp, thy breathings be,
Let me weep on Calvary.

He lives ! again He lives !
I hear the voice of love —
He comes to soothe my fears,
And draw my soul above :
Joyful now the strain should be,
When I sing of Calvary.